

Muftī Sayyid Mukhtār-ud-Dīn Shāh Ṣāhib DB:

Khalīfah of Hazrat Shaykh Zakariyyā Ṣāhib (رحمه الله)

Birth & Education

Muftī Ṣāhib was born around 1952. He studied at a government school until the seventh grade. Once, the district supervisor came to the school for assessments. He called Muftī Ṣāhib into the room and asked him to extinguish the lamp. Muftī Ṣāhib realised that this was a test. Instead of blowing the lamp off as is the norm, he took a lid that was nearby and placed it on the lamp. This resulted in the lamp going off. The supervisor was extremely impressed and recommended that Muftī Ṣāhib get a bursary and further his studies abroad. However, due to extreme poverty, Muftī Ṣāhib could not further his secular studies abroad, 'Alḥamdu lillāh.

In Search of Work

Due to this extreme poverty Muftī Ṣāhib and some companions went to Qatar in search of work. At the time of departure his mother began crying. The reason was that Muftī Ṣāhib only had one set of patched clothes to take with on his journey.

First Visit to Hazrat Shaykh Mawlānā Zakariyyā Ṣāhib (رحمه الله)

After reading the book *Tablīghī Niṣāb*, Muftī Ṣāhib was greatly affected by the author, Hazrat Shaykh Mawlānā Zakariyyā Ṣāhib (رحمه الله), whom he had not known. Once he dreamt that he was at the ground level of a *Masjid* and a voice called out from above, “O Mukhtār-ud-Dīn and Zakariyyā, come up!” This created the desire in Muftī Ṣāhib to visit Hazrat Shaykh (رحمه الله).

From Qatar he went to Madīnah Ṭayyibah and stayed at Masjid Nūr. One night, after 'Ishā', Muftī Ṣāhib went to meet Hazrat Shaykh Mawlānā Zakariyyā Ṣāhib (رحمه الله) at *Madrasah 'Ulūmush Shari'ah*. This was not the time to meet Hazrat Shaykh (رحمه الله). However, upon his insistence, an attendant arranged a brief meeting, during which he was honoured with a spoon of sweetmeat and a short *Du'ā'* from Hazrat Shaykh (رحمه الله).

Bay'ah

Muftī Ṣāhib, being overly cautious in nature, did not render Bay'ah upon the first meeting. The following year he presented himself at 'al-Madīnah 'al-Munawwarah and attended Hazrat Shaykh's general gatherings after 'Aṣr. Then after performing 'Istikhārah, he presented himself to render Bay'ah. Muftī Ṣāhib rendered Bay'ah in a general ceremony including many others.

Khilāfah

A year after Bay'ah, Muftī Ṣāhib was in 'al-Madīnah 'al-Munawwarah. He wrote down his spiritual ailments and presented them to Hazrat Shaykh (رحمه الله) to prescribe treatment. Hazrat Shaykh (رحمه الله) asked Muftī Ṣāhib to present himself the following day. When Muftī Ṣāhib presented

himself, he found Hazrat Şūfī ʿIqbāl Şāhib and other personages present, none of whom Muftī Şāhib knew. Hazrat Shaykh (رحمه الله) asked Muftī Şāhib his name and address, and said, “Whatever I have given you, you give unto others.” This left Muftī Şāhib awe-struck. He therefore asked, “What should I do?” His attendants clarified, in the presence of Hazrat Shaykh (رحمه الله), “Hazrat Shaykh is giving you permission to receive *Bay‘ah* of others,” and they congratulated him. Hazrat Shaykh (رحمه الله) instructed his secretary to record his name and address in his book. Hazrat Shaykh (رحمه الله) also gave Muftī Şāhib some pages containing *Ma‘mūlāt* and requested Muftī Şāhib to print more of them. The attendants then took Muftī Şāhib to another room where they advised and encouraged him. Hazrat Shaykh (رحمه الله) also sent an attendant with some books for Muftī Şāhib.

After Khilāfah

The next year, Muftī Şāhib presented himself at ʿal-Madīnah ʿal-Munawwarah. Hazrat Shaykh (رحمه الله) instructed Muftī Şāhib to learn ʿAdhkār from Hazrat Şūfī Muḥammad ʿIqbāl Şāhib. Due to crowding during the *Ḥajj* season, Şūfī Şāhib took him to *Muṣallā Janāʿiz* where he taught Muftī Şāhib *Dhikr Qalbī ʿIsm Dhāt*. During the lessons, he assessed that Muftī Şāhib had already engaged in that, whereas Muftī Şāhib was not conscious of having done so. Şūfī Şāhib said, “This *Dhikr* is already functioning within you. Now learn it structurally, both to teach it to others, and for you to practice with structured awareness so that you excel in it.”

Islamic Studies

Muftī Şāhib’s initial Islamic education was in the North-West Frontier Province. After *Bay‘ah* a great desire for acquiring Islamic knowledge developed within himself. He graduated from *Dārul ʿUlūm Mardān*, where the Shaykhul Ḥadīth was Hazrat Mawlānā Ḥasan Jān Şāhib (رحمه الله).

The following year he specialised in Fiqh at *Dārul ʿUlūm Karāchī*. The course duration is three years. Muftī Şāhib completed it in six months.

Teaching

Muftī Şāhib commenced teaching in rural areas where there were no formal structures. He therefore taught individual students until he established *Jāmi‘ah Zakariyyā* in 2000. The *Jāmi‘ah* offers the complete *Dars Nizāmī* syllabus, as well as special courses in Fiqh and Arabic. It caters for 500 students from all over Pākistān.

Muftī Şāhib’s Literary Works

Muftī Şāhib is a prolific author. Up to date Muftī Şāhib has authored approximately thirty books which include:

- *Tafsīrul Burhān fi Tawdīhī ʿAyātir Raḥmān* (four Volumes)
- ʿImani Şifāt (two volumes)
- *Zikrullāh ke Fazāʿil wa Masāʿil*

- Kitābul ‘Aqā’id
- Dahriyyāt se ‘Imān tak

- ‘Aqīdah aur ‘Aqeedāt and many other books.

The Movement of ‘Imān & Taqwā

Muftī Ṣāhib established himself at the *Khānqah* of his ancestors, where people of diverse ideological backgrounds spend time with him. The *Khānqah* is situated in a rural village named *Karbogha Sharīf*, approximately four hours from Peshawar. He erected a Masjid of raw bricks in imitation of the original structure of *Masjidun Nabī ﷺ*. Only after it had rained and they had had the opportunity to perform one more Ṣalāh in the remaining structure, did he replace it with a permanent construction. In the year 2000 he relocated the *Khānqah* and *Madrasah* to the outskirts of the village. *Mawlānā ‘Abdul Ḥafīẓ Makkī Ṣāhib (رحمه الله)* and *Shaykhul Ḥadīth Mawlānā Ḥasan Jān Shaḥīd (رحمه الله)* laid the foundations.

Throughout the year throngs of people attend the *Khānqah*, constantly echoing the recitation of “*Allāh! Allāh!*.” Thousands of more people attend during *Ramaḍān ‘al-Mubārak*. The number of people in ‘*I’tikāf* alone exceeds 6,000. Those who are not in ‘*I’tikāf* number approximately 50,000. Similarly, the people are like an ocean during the annual ‘*Islāhī ‘Ijtimā’*.

The Aims of the Movement of ‘Imān & Taqwā

- 1) Purification of the *Nafs*.
- 2) Complete implementation of *Dīn*.
- 3) Unity of the ‘*Ummah*.

Basic Principles of the Movement of ‘Imān & Taqwā

Make these 8 qualities your nature:

- 1) *Tawḥīd*, Revering the Symbols of Allāh ﷻ and Respecting the Predecessors (*Salaf*).
- 2) Perform *Ḍikr* & ‘*Ibādah*.
- 3) Teaching & Learning.
- 4) Good Conduct.
- 5) Serve the Creation.
- 6) *Da‘wah* & *Tablīgh*.
- 7) *Jihād*.
- 8) Sincerity of Intention.

Refrain from these 5:

- 1) Begging.
- 2) Greed.
- 3) Extravagance and Wastage others.
- 4) Improper use of items: whether your own or that of
- 5) Futile speech and actions.

Absolutely avoid these 4 under all circumstances:

- 1) Disgracing others under the excuse of *Tawḥīd*.
- 2) Committing *Shirk* under the cover of extreme respect and love.
- 3) Self-Opinion and finding deficiency in others under the veil of new research.

4) Advancing one branch of *Dīn* in such a way, that you oppose another branch of *Dīn*.

Be moderate in these 3:

1) Eating.

2) Sleeping.

3) Speaking.

Prohibition of Evil:

A pamphlet sent out by the Khānqah shows the importance given to prohibiting of evil in society by the Movement of ʿImān & Taqwā:

1) We shall strive to rectify as far as possible the mischief of those who contradict the Qurʾān and Sunnah.

2) Stage shows, entertainments and lewd programmes should again be restricted.

3) Trade in intoxicants is strictly prohibited.

4) Businessmen should avoid being alone

with females.

5) Be a friend and help unto each other in beautifying the residential area.

6) ʿInshāʾAllāh, through a united effort, we shall definitely improve the state of our people.

Daily Routine for Spiritual Reform at the Khānqah

- Awake two hours before *Fajr* for *Tahajjud*.
- After *Tahajjud* engage in individual *Maʿmūlāt* (*Tilāwah*, *Dhikr* etc.) until *Fajr*.
- Group *Dhikr* after *Fajr*.
- Recitation of *Sūrah Yāsīn*.
- Individual *Dhikr*, 300 times, of *Lā ilāha ʾillallāh*, *Durūd Sharīf*, *ʾIstighfār*, and Third *Kalimah*.
- *ʾIshrāq Ṣalāh*.
- *Dīnī Ḥalaqāt* entailing topics like virtues, rights, etiquette, beliefs and *Fiqh*.
- *Ḍuḥā Ṣalāh*.
- *Khatm Khwājagān* after *Zuhr*.
- *ʾIṣlahī Majlis* and *Bayān* Hazrat Muftī Ṣāhib.
- *Ṣalātut Tasbīḥ*.
- After *ʿAṣr*, individual *Dhikr*, 300 times, of *Lā ilāha ʾillallāh*, *Durūd Sharīf*, *ʾIstighfār*, and 3rd *Kalimah*.
- Individual *Duʿāʾ* 15 minutes before *Maghrib*.
- *Ṣalātul ʾAwwābīn* (6 *Rakaʿāt* after *Maghrib*).
- Recitation of *Sūrah ʾal-Wāqīʿah*.
- *Majlis* of *Ṣalāt* and *Salām*.
- Recitation of *Sūrah ʾal-Mulk* after *ʾIshāʾ*.
- Retiring to bed immediately after *Tilāwah*.

The same routine is followed during *Ramaḍān*, except that Hazrat's *Bayāns* are immediately after *Fajr*-, *ʿAṣr*- and *ʾIshāʾ*- *Ṣalāh*.